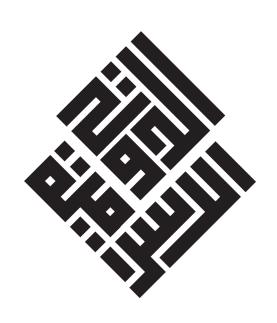


# المالية التالية المريدة



K H U R A S A N W I L A Y A H



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### REFUTATION OF THE MISLEADING FATWA OF AL-MAQDISI IN LEGITIMIZING THE KUFRI AGREEMENT OF TALIBAN WITH KUFFAR

Umar Ibn al-Khattab, may Allah be pleased with him, reported: The Messenger of Allah said: "Verily, among what I fear most for my nation is every hypocrite with a knowledgeable tongue."

[Musnad Ahmad 140]

#### Publisher's note

All praise is due to Allah, the Powerful, the Firm, who brings glory to His worshipers the muwahhidin, and brings humiliation upon His enemies the kuffar. Peace and blessings be upon he who was sent with the sword as a mercy to all of Creation, and upon his family, his Companions, and all who followed them in uprightness until the Day of Judgment. As for what follows:

Islam is a religion that has clear slogans, principles, and rules, and those who violate or oppose any of them cannot remain concealed or secured. Rather the true

followers will reject rebellion, betrayal, and opposition of Islam and save Muslims from the harm of those rebelling people. In this blessed land of Khurasan, there some people who ascribe themselves to Islam and jihad, but they announced the suspension of Shari'ah rulings, extended their hands of friendship and sympathy to the harbi kuffar, whose hands are not yet dried from blood of believers and monotheists, made decisions to cooperate with them against the believers, and openly declared the peace assurance for the kuffar of the world. Therefore, the one having minimum knowledge about Islam will consider it as an obligation to dissociate himself from such actions and make takfir of such people, because these are such irrefutable issues which even two Muslims will not dispute over. [references taken from Ibn al-Hazm's Manhaj al-Mubeen- 12/33]

However, it is from the great wisdom of Allah the Exalted that the falsehood has stood against the truth, although the end result of efforts and actions of the people of falsehood is nothing but destruction or loss, as the success in both of the worlds belongs to those who stand firm upon the truth and defend it.

Now, the people have realized the apostasy and blasphemy of Taliban militia everywhere, so they have been looking for experienced people who can repair their damaged skin, as they have even come to the poor Maqdisi who is known for issuing erroneous statements, under compulsion, against the people upon the truth, although he seems to be tired of it.

A gesture is enough for the wise ones!!!

Before we refute and respond to the deviations and the fatwas full of talbis (devilish whispers) of Abu Muhammad al-Maqdasi, a notorious ideologue of the Al-Qa'dah organization, from the clear evidences from the Quran and the Sunnah, it is necessary to draw the attention of the Muslims to a few things.

Dear Respected Muslim Brothers and Sisters!

The Messenger of Allah \* had this fear for His Ummah as He \* said:

"Indeed, what I fear most about the Ummah are the misguided Imams. [Abu Dawood, At-Tirmidhi, At-Darumi] The scholars took the meaning of deviated Imams as misguided leaders or kings, because people tend to follow them, and when these Imams stand on falsehood, those who follow them become prey to their misguidance and will take stance against the truth, and such was the disease of Jews when they were attributed to the verse, "Those who conceal any part of the Scripture that Allah has revealed, and thus make a little profit thereby..." [Al-Baqarah: 174] Abdullah bin Mubarak, may Allah have mercy on him, has also

mentioned these three types of people who corrupt the heavenly religion.

"And no one has corrupted the religion but the kings, deviated scholars, and deviated worshipers."

So, it is obligatory upon people of the truth to inform Muslims about the harm and danger of defending and legitimizing the current kufri system of Taliban by these evil scholars and their actions issuance of misleading fatawas, so that none will confuse the falsehood as the truth and fall into kufr which will cause the destruction of one's world and the Hereafter, and likewise it is the blessing of Allah the Almighty Who saves the sincere Muslims from falling prey to the donkeys of knowledge who present poison as sweet through soft rhetoric.

Since they turn people away from the truth and abolish it, why do these deviated scholars, walking on the footsteps of the Jews, not think for while that what have they done for the truth to be prevailed? Rather all of their efforts are directed towards the victory of the falsehood over the truth. So, shame, humiliation, and dishonor have always been the fate of them for their greedy and reprehensible efforts against the truth.

# Informing the people to protect themselves from the secret whisperers

Let's analyze the doubts and guiles spread by Al-Maqdisi in the name of Shari'ah politics and Sunnah of Prophet in short. The summary of his statements is as follows:

He issued the fatwa of permissibility that Taliban militia, who are obeying the laws of the "Atheist Nations" (United Nations) today, have adopted diplomatic relations and friendship with the harbi kuffar of the world. He considers this to be a necessity of political aspects of Islamic Shari'ah. So, evil upon evil, sorrow upon sorrow, and pity upon pity that he considers these actions as the Sunnah of Messenger of Allah !!!! He said: "And as a state or an individual, any dealing with the kuffar, for the sake of economic exchange and other benefits, political relations, alliances, and meetings for the interest of the emirate and the lifting of the siege on it, is permissible. And all these are within the politics of Shari'ah and there is no harm in these, as long as these actions are determined by the Shari' regulations. (Because) certainly, the Prophet dealt with kuffar and received their delegations, some of whom later brought Islam and some did not, and He made alliances with

some (kuffar)... Therefore, reference should be taken from His sirah."

This statement of Al-Maqdisi can be referred to the saying, "The word of truth with wrong intention", as he has committed serious treason in this matter by turning a blind eye to all the violations of Shair'ah ruling that the nationalistic Taliban have committed, and his fatwa is void of any Shar'i justification. If that is not the case, then he should have come forward and mentioned arguments in support of his claim. He has made use of some of his personal opinions while issuing this fatwa. But in fact, these opinions are no less than the evil-lurking whispers to misguide common Muslims. Through this fatwa, Maqdisi made reprehensible efforts to mislead the Islamic Ummah. However, if we go into details of his arguments for issuing the fatwa, we will come to the following conclusions:

Firstly, he mentioned the following hadith of the Messenger of Allah about the prisoners of Badr:

"If Mut'am Ibn 'Adi was alive and had pleaded me regarding these prisoners, I would have accepted his plead and let them go."

The purpose of the argument is that Mut'am was a kafir, but the Messenger of Allah had the intention of accepting his request in exchange for favors he had upon the Prophet ... from this he Maqdisi concluded

that retaliating kuffars for their favors is permissible in Islam. Based on this argument, he mentioned that the relations of the nationalistic Taliban with kuffar are permissible and those who make takfir of them for such actions are the takfiri terrorists... So, this is the summary of his fatwa!

Secondly, he presented the story of Safanah, the daughter of Abu Hatim, whom Prophet allowed to go because of the benevolence of her father who used to treat people with respect, hospitality, good manners, and favors although he was a kafir. The Prophet released his daughter because of his good manners and even gave her provision and clothes.

Thirdly, the Messenger of Allah dealt with many kuffar and received their delegations, some of them later accepted Islam and some did not...!!!

Fourthly, he presented this argument in his opinion that the Messenger of Allah and made an alliance with some kuffar and made a covenant with others...!!

Therefore, according him, there is no harm in maintaining relations with kuffar.

Fifthly, according to his opinion, the Messenger of Allah are gave his armor to a Jew as mortgage until he died and the armor was still with him. Maqdisi argued here that if someone becomes kafir due to his relation with a kafir, then why the Prophet kept such relations

by keeping his armor as mortgage.

To sum up, Maqdisi used the above mentioned arguments for forcefully justifying the friendship of Taliban with kuffar and licensing their kufr!!!!

### Clarification of the distorted reasoning by Al-Maqdisi

All praise is due to Allah that we have the answers to refute his erroneous arguments which mislead the Ummah.

There is no doubt that respect and honor of the Prophet is considered to be the honor of Islam and the Muslims. Therefore, there are several reasons for the Messenger of Allah to say this about the prisoners at Badr: "If Mut'am Ibn 'Adi was alive and had pleaded me regarding these prisoners..."

According this narration, Mut'am had done two great favors upon the Prophet , which Maqdisi has pointed out.

First: When the mushrikin of Makkah wrote the parchment of the oppressive boycott and surrounded the Muslims in Sha'b Abu Talib, Mut'am played the major role in putting an end of that oppressive boycott. Second: When the Messenger of Allah are came from

– 11 —

Taif, Mut'am gave refuge and placed four of his sons on the lap of the Ka'ba, and Quraish had no choice but accepting his decision, and they did not harm or attack Prophet . [Sabal as-Salam 2/482, Fath al-Bari 7/324, Irshad as-Sari 5/219, Al-Bidayah wa al-Nihayah 3/169 and 121]

And one of the noble habits of the Messenger of Allah was that he would never give up returning favors with favors, since Allah the Almighty said:

"Is there any reward for goodness except goodness?" [Ar-Rahman: 60]

Therefore, a Muslim should return favor with nothing but favor. The favor should be returned abundantly. Now, we ask the following questions from Maqdisi: What was the favor of America upon Taliban? And if any, then should that favor be returned through abandonment of jihad in the way of Allah, about which there is clear commandment from Allah ?

Now Maqdisi should explain clearly that based on which Shar'i reason jihad can be abandoned forever for the return of the so called favors of harbi kuffar (kuffar who have engaged in war with Muslims) which cost lives of millions of Muslims?

And we also want to ask Maqdisi what is the favor of the Atheist Nations (United Nations) upon Taliban that made them submitting themselves to the international laws of kufr?!!

Maqdisi must also clarify the favors of the communists of China and Russia, the Crusaders of Britain, France, Canada, Idol worshippers of India, fire worshipers of Iran and Rafidah murtaddin of Iran, other taghuti governments upon Taliban?!!!

On the other hand, it is also necessary to ponder over the benefits reached the Islamic Ummah due to the so called favors of these harbi kuffar upon the nationalistic Taliban, given that the favor of Mut'am Ibn 'Adi to Messenger of Allah was well-known favor that benefited Muslims in its entirety. So how beneficial is the favor of these harbi kuffar and apostate regimes to Islam and Muslims? Maqdisi must clarify this at least a little bit!!! Besides, how beneficial is this current friendship of Taliban with harbi kuffar for Islam and the Muslims?!!!

If we look at the status of Mut'am, he died before the battle of Badr at the age of almost ninety. [Kama fil-'Umdah 17/119] So it is clear from this that Mut>am was a kafir and mushrik, but he was from the tribe that did not take part in any war against the Messenger of Allah. So based on the interpretation of some commentators such as Qatadah and Ibn Zayd, it was permissible to be

kind to kuffar who did not participate in the war against the Muslims, but later on this ruling was canceled with the revelation of verses of sword. [Tafsir at-Tabari 23/323, Zad al-Masir 4/270] For details, see also Kashf ad-Darar.

And Mut>am was also from the same tribe, and our statement is confirmed by the narration that Waqdi quoted in Al-Maghazi and Ibn Kathir in As-Sirah an-Nubuwiyyah from Jubair Ibn Mut>am that the Messenger of Allah said about this prisoners of Badr, "If Mut>am Ibn Adi were alive, I would have given him these filthy (prisoners)." [Al-Maghazi 1/110] However, in Ibn Kathir>s As-Sirah an-Nubuwiyyah, he mentioned this "I would have given them" in [2/154], and this matter is proven by both explicit narration and sound understanding that people do not give gifts to someone who fight against them. If not, one should take a good look at the incident of Badr. Abbas, may Allah be pleased with him, was the uncle of Prophet and the uncle has the same status of father in Islam, but He did not release him until Abbas paid ransom, but for Mut'am he was ready to release prisoners for free. What is the reason for this? Hence, the reason is that Abbas came with the Quraish for fighting against Muslims at Badr at that time, and but so was not the case of Mut'am, and Allah knows best.

If we look at the words of the Messenger of Allah in this hadith, it is clear that the Messenger of Allah absolutely did not release these prisoners to Mutam, but He said, "If Mut'am were alive and had pleaded for these prisoners..."

Hence, it is interpreted as begging and humiliating oneself as an inferior person to someone with superior position. Therefore, speaking to the Messenger of Allah about Mut'am and releasing the prisoners to him would mean that Islam and Muslims had the honorable position and kufr and kuffar were humiliated. Therefore, even if Maqdisi spends more time in this world and masters skills of talbis against truth, he will not be able to prove the honor of Islam and humiliation of kufr through the alliance of the nationalist Taliban with the current harbi kuffar!!!

And Mullah Ali Qari, may Allah have mercy on him, also made an assumption from this saying of the Prophet , when he said:

"And it is also possible that the Messenger of Allah wanted to win the heart of Mut'am's son Jubair's heart through this saying (If Mut'am were alive and pleaded...) to influence him in embracing Islam." [Marqah al-Mufatih 6/2551], and this also sounds

reasonable, because Jubair, the son of Mut'am, would bring Islam later on and become a great Companion, may Allah be pleased with him. Now Maqdisi might say that the Taliban have also intended to win the hearts of the CIA, KGB, and ISI operatives along with other harbi kuffar and murtaddin through their peace deal with America!!!

On the other hand, this saying of the Messenger of Allah only proves that the Imam and ruler of the Muslims have the authority to free the prisoners of the kuffar as a return of their favor on them or to free them with ransoms.

Ibn Hajar, may Allah have mercy on him, said in the explanation of the above mentioned hadith:

"So this hadith is a proof that it is permissible for the Imam to do favor to captives and release them without ransom, and this saying is against those who consider it forbidden." [Fath al-Bari 6/243] The same is the opinion of Qastalani, may Allah have mercy on him, in [Arshad as-Sari 5/219] and Khattab, may Allah have mercy on him, also said:

"And there is evidence that it is permissible to release a prisoner without ransom." [Ma'alam as-Sunan 2/289] All of them agreed that according to this hadith, it is permissible for the Imam to release prisoners without

ransom, but we do not think anyone from the Ummah of Prophet gave the permissibility of having relations or friendship with the kuffar in return of their favor on the Muslims!!!

If Taliban had captured some of kuffar in the war and then released them out of favor, and Maqdisi brought the evidence from this hadith in support of their action, then we would have not disagreed at all.

Apart from these, the Taliban militias have become the perpetrators of many other violations of Islam!!

If we conclude about Maqdisi that his knowledge is greater than his intellect, it will not be an exaggeration in that claim, because it can be interpreted from his fatwa that his knowledge reached such level that he can bring evidence for the permissibility of alliance with the harbi kuffar with a view to forcefully fulfilling his desire through this fatwa!!

However, the intellect of this poor man didn't reach the minimum level to derive proper evidence, from Sunnah, in support of the illegitimate alliance of Taliban with kuffar, and such an inappropriate derivation is not even accepted by those whom Taliban blindly follow, i.e. the scholars of Ahnaf. And they can't even act upon it. So, the reason for deriving such an erroneous argument is that either he has failed to make proper utilization of

his intellect or his intellect has outweighed the level of his knowledge even if he considers himself to be wise and other people to be ignorant.

There goes a proverb regarding this:

"If all of your people are insane, then who may testify that you are sane?"

The argument of Maqdisi has been also abrogated by Imam Abu Hanifah (may Allah have mercy on him), and such an invalid argument cannot be acted upon. The famous Hanafi scholar Allamah 'Aini (may Allah have mercy on him) said with reference to Allamah Tahawi:

"And the opinion of Abu Hanifah is releasing prisoners (of war) without ransom is not permissible." [See 'Umda al-Qari 14/266]

Muhammad Ibn Ahmad al-Sarakhsi al-Hanafi discussed the captives in Al-Mabusut in Kitab as-Seyr and mentioned the narrations of Hasan Basri and 'Atta (may Allah have mercy on them) saying:

"And both of them said that the captives could not be killed, but a ransom would be taken from them or they would be shown favor (would be freed without ransom). Both of them reasoned based on this saying of Allah (Then free them in return of favor or in exchange of ransom.), but we (the Ahnaf) do not accept their reasoning because the order of releasing in exchange for wealth has been cancelled by the saying of Allah the Exalted: "So kill the mushrikin wherever you find them." [Al-Mabusut lis-Sarakhsi 10/24], additionally, there are many rulings regarding the battle of Badr, about which the Ahnaf say that all these rulings have been abrogated. Jamal ad-Din Khazraj al-Hanafi mentioned the following two verses regarding prisoners of war in his book Al-Labab:

"Allah Ta'ala said: 'Kill the mushrikin wherever you find,' and He Ta'ala said: 'Fight those people of the Book who do not believe in Allah and the Last Day, who do not prohibit what Allah and His Apostle have forbidden, nor accept divine law until all of them pay Jizyah in submission.'

So from this verse, it is proved that fighting with the kuffar will be obligatory until they revert to Islam or pay jizya (while in humiliation). Therefore, releasing prisoners with ransom or without ransom is contrary to these verses."

Then he mentioned further:

"All such rulings that came about the prisoners of Badr were abrogated by these two verses."

And Khazraji mentioned the reason of abrogation and said:

"And there is no disagreement in the narrations of tafsir and hadiths that Surah At-Tawbah was revealed after Surah Muhammad." [Al-Labab fil-Jam'a Bayn as-Sunnah wal-Kitab 2/785]

So it is known that the first argument of Maqdisi, which is the strongest argument for legitimizing the diplomatic relations with harbi kuffar in accordance with the principles and rules of kufr, deserves the sayings, "The word of the truth with wrong intention," and you have read the refutations of it. All praise is due to Allah—the Lord of all worlds.

Let us show the status and weight of Maqdisi's second argument to Muslims. The second reason given by him to the Taliban for legitimizing their relations (friendship) with the existing harbi kuffar is that the Prophet honored Safanah, the daughter of Hatim at-Tai, because of her father's good manners, even though her father was a kafir, and from this it is proved that if kuffar do favors to the Muslims, then they can do them favor too. So, based on such favor Taliban have been permitted by Maqdisi to make relations and strengthen their bonds with the kuffar!!! So, let's refute this claim too.

# Informing people in regards to Hatim at-Tai, a generous man of the time of ignorance

In this chapter, we would like to give the readers a brief introduction to Hatim at-Tai before clarifying the doubts. Hatim at-Tai was a generous man at the time of Jahiliyyah (pre-Islamic ignorance), and strange events are narrated regarding his generosity and kindness that make people wonder. His name was Haruma or Hazuma Ibn Rabi'ah at-Tai. He did not live at the time of Islam. He developed these qualities in him when it comes to generosity and manners, even though he was a kafir. Ibn Kathir (may Allah mercy have mercy on him) mentioned about his actions and kindness:

"But the benefit (of these deeds and favors) is suspended without Imaan. And Hatim was from that tribe who didn't say even once in his life: 'O my Lord! Forgive my mistake on the Day of Resurrection." [5/80] Rather, Ibn Kathir (may Allah have mercy on him) said:

"Hatim's works related to generosity and kindness are strange, and the narrations are bizarre, which would take too long to mention, but with all these, he did not intend to face Allah or his abode (Jannah) in the Hereafter. Rather, his intention with this was to show

off himself." [Al-Bidayah wal-Nihayah 2/270]

## Refuting the one who is entirely ignorant of Shari'ah

This was Hatim's brief introduction, now come to the answers to the argument of the Maqdisi, and then you decide yourself how careless, oblivious, and ignorant the owner of such a great name and title (Maqdisi) is in giving fatwas regarding the matters of Shariah!

#### First Answer

It is known from the argument of Maqdisi that these kuffar and murtaddin of the world, like Hatim at-Tai, are the owners of great virtues, generosity, and kindness, and Islam and Muslims have not been harmed by their kufr.

Accordingly, Maqdisi is permitting Taliban not to be hostile to these kuffar!!! (We are all from Allah and to Him we return)

#### Second Answer

There goes a local proverb: "The Mullah is the one who can't be silenced." The argument of Maqdisi is the perfect example of this proverb, as defending the Taliban in their ridda (apostasy) has appeared to be

more important to him than looking- at first- at the arguments he has presented for this, and with the help of these arguments he wants to cover the black faces of Taliban with white cloak, whether there is enough validity in his arguments or not.

#### **Dear Readers!**

As far as the narrations related to Hatim are related to his generosity and kindness, these can't be denied nor can reward for good deeds be denied. Well, what we mean here is that this incident of Safanah, that the Prophet released her because of the favors of her father and honored her, cannot be proven from this hadith, and if it is proven by any chance, does it necessarily prove that jihad and implementation of Shari'ah rule can be suspended for such favor?!!!

### Evidences regarding weakness of the event

Let us evaluate the weakness of this argument, as there are several reasons for it.

Firstly, the narrator Abdur Rahman Ibn Jundab is in the chain of this narration, and Hafidh Ibn Hajar (may Allah have mercy on him), in [Lisan al-Mizan 4611], considered him as unknown person. [5/91]

Secondly, the second person in chain narration is Abu Hamza at-Thamali whose another name is Thabit Ibn Abi Safiyyah; Hafidh Ibn Hajar (may Allah have mercy on him) said about him:

"Ahmad bin Hanbal said: 'It is weak, there is nothing like it."

Ibn Mu'een said: "There is nothing like it."

Abu Zar'a said: "It is very weak."

Abu Hatam said: "This narration is very weak; it can be mentioned but reasons cannot be taken from it."

Al-Juzjani said: "It is weak hadith."

An-Nasai said: "It is not trustworthy."

Umar Ibn Jafar Ibn Gheyath said: "My father cancelled the hadith of Hamza Thamali."

And Ibn 'Adi said: "And its weakness is manifested in its narration, and it is near to weak."

Ibn Sa'ad said: "This Thamali died during the Khilafah of Abu Jafar, and he was weak (narrator)."

Yazid Ibn Harun said: "He believed in returning back to the world."

Abu Dawud said: "He came to Ibn Mubarak and gave him a booklet which contained narrations about Uthman. Ibn Mubarak gave it to his female slave and told her to

tell Thamali, 'May Allah make your face ugly and also your booklet.'"

Obaidullah Ibn Musa said: "We were with Abu-Hamza Thamali, then Ibn-Mubarak came and Abu-Hamza cited some hadith which had abusing words regarding Uthman (may Allah be pleased with him), then Ibn-Mubarak tore up what was written and went on."

Yaqu'b Ibn Sufyan said: "Weak (narration)."

Burqani narrated from Dar al-Qurtani: "Which is obsolete, and in another place (he quoted it) saying that he is weak."

Ibn 'Abd al-Bar said: "He is not strong in eyes of scholars of hadith."

Ibn Huban said: "There were a lot of delusions regarding him in news, until he went beyond the point of argument with him even if he was alone with his exaggeration in his sect."

Ibn 'Adi narrated on the authority of Al-Falas: "He is not trustworthy. Sulaimani was from the Rawafith. Aqeeli Dolabi, Ibn al-Jarrud, and others considered it as a weak narration." [Tehzeeb at-Tehzeeb 2/8]

Thirdly, 'Ubaid Ibn Kathir at-Tamar and Abu Sa'id al-Amiri are in chains of narration. Imam Hakim (may Allah have mercy on him) said related to them:

"Ubayd bin Kathir al-Atmar, Abu Saeed al-Aamiri, Al-Kufi are among the narrators. Dar al-Qutni said,

'Ubayd bin Kathir at-Thamar, al-Kufi are abandoned. [Musu'at Aqwal Abi al-Hasan ad-Dar al-Qutni 2/438] Now let the Muslim readers decide themselves how much validity this argument of Maqdisi holds based on this weak narration. So, its validity is even weaker than the spider's net.

#### Third Answer

Even if this hadith is proved to be correct and accepted for the sake of argument, but still this hadith proves that if the Muslims take kuffar captives in war and the ruler of the Muslims want, then he can be kind to them by releasing, without ransom, those who have good manners and did not harm Islam and Muslims, and through, the greatness or honor of Islam may reach the hearts of the kuffar, and they will be influenced by Islam and the Muslims. On the contrary, the opposite scenario, that being influenced by the kuffar and submitting to them with humiliation as the case of the Taliban murtaddin, can't be justified from this narration.

#### Fourth Answer

However, if we look at the words of this weak narration, it can be clearly seen that this Safanah made many excuses and begged the Messenger of Allah ## for releasing her. This shows that the Prophet ## understood her situation

that she was convinced of the honor of Islam and the humiliation of kufr, as it is manifested in her statement: "O Messenger of Allah! My father is dead, and I don't have any bailsman. Please, do me a favor, Allah will do favor on you. She requested the Prophet twice. [Ma'rifah Sahabah Labi Na'im 6/3362]

Now, look at the relationship and interaction between nationalistic Taliban and harbi kuffar. Are the harbi kuffar really convinced of the honor of Islam? Have they really begged for forgiveness and mercy like Safanah did? Have they lowered them in status? Have they really humbled themselves in front of Taliban?!!! Not at all.

#### Fifth Answer

It is clear from this weak hadith that the wisdom behind releasing and doing favors to her was to influence her brother so that he get reverted to Islam; Hafidh Ibn Na'im pointed to this and said:

"Safanah bint Hatim at-Tayi, sister of 'Adi Ibn Hatim, was captured and she was brought to the Messenger of Allah in city Madinah where she was kept in captivity for some days. Then He igreeted her, gave her alimony and clothing, returned her to her safe place. Then she indicated her brother 'Adi Ibn Hatim to go to the Messenger of Allah."

In short, the meaning of the passage is the same as we mentioned earlier that Safanah also advised her brother 'Adi to revert to Islam. [6/3362]

#### Sixth Answer

On the other hand, even if it is proved that the Messenger of Allah released Safanah and did favors to her, then this favor was given to a woman who was unable to fight, and the general rule of Islam is that it is not permissible to kill women, children, and elderlies. If such a favor had been done to a harbi kafir whose hands were stained with the blood of the Muslims, then it would have been a matter a consideration.

These are all the obvious facts in which Maqdisi has played the role of ignorance. It should be noted that the benefits from the incident of Safanah were derived, although the hadith is not proven as authentic in reality.

#### Seventh Answer

And we have already said that according to the madhab (school of fiqh) of the Taliban, doing favors to kuffar is not permissible. So, the result of both the arguments of Maqdisi has been abrogated and he has supported the Taliban with invalid arguments!!

Now let's come to the third argument of Maqdisi. The

third argument he mentioned is that the interaction and relationship with the kuffar are permissible because the Messenger Allah interacted with the kuffar and received their delegations, some of whom brought Islam and others did not.

Now, let us come and see the strength of Maqdisi's argument.

#### First Answer

The reception of the delegations is a different issue from the ongoing friendship of the Taliban with the kuffar. The reception of delegations is a legitimate ruling in Shari'ah. Delegations and ambassadors are granted safety for the sake of da'wah, if they embrace Islam, then it is a blessing, otherwise they will be allowed to go to their destination safely. There will be no attack on delegation in Dar-al-Islam. The story of the Christians of Najran is well-known. Therefore, justifying friendship with the harbi kuffar and granting them peace assurance based on the interaction of delegations with the Muslims is completely wrong and against the Shari' principles.

#### Second Answer

When the delegations came to the messenger of Allah , the time and duration of their visit were known. Additionally, when those meetings (for invitation to

Islam) were done, no Muslim could maintain contact with them, while Taliban's diplomatic relations with kuffar according the international community's kufri laws suspending jihad and the Shari'ah rule forever is against the clear verses of Quran and prophetic Sunnah.

#### Third Answer

When Prophet sor His companions received the delegations of kuffar, they neither abandon any ruling of Islam, nor did they accept their words (orders) against Islam and the Muslims, but these relations of Taliban with kuffar are known to the all, as it has become clear that they made such alliances or agreements with kuffar against the Islamic Khilafah and its mujahidin!!!

## Indifference of those who have been addressed in the fatwa

I address Maqdisi that in his useless article, he has repeatedly mentioned that these relations of Taliban with harbi kuffar are only permissible when it is not against any Muslim.

Now we want to ask him that can he take an oath in the name of Allah that he is really unaware of the fact that

the Taliban have been given freedom to travel overseas and participate in meetings with kuffar, and millions of dollars are being sent to them every month by America due their heinous contribution, through alliance with the atheist UN and the Crusader America, in clearing the Islamic State held territories of the mujahidin and converting those territories from the land of Islam to the land of kufr which is not being ruled by Shari'ah anymore, when hundreds of men, women, children and elders were martyred in the aerial bombardment by America and its allies?!! And such persecution is still going on, and there are many evidence and witness of their betrayal with Islam and Muslims. And Maqdisi is aware of this very well. In fact, he wants to fulfill two objectives with his Jewish skills:

1. According to Maqdisi, the mujahidin and the supporters of the Islamic State are not Muslims, as he considers them as Khawarij and thieves; But the truth is that this disease (of Khawarij) and its traits are embedded in him in its entirety, because rebellion, war, and opposition against the ruler and Khalifah of the Islamic State are the attributes of the Khawarij. None among the members, including scholars and commoners, of the Islamic Khialfah have called anyone a kafir or mushrik or murtadd without a valid Shar'i reason, nor it is their aqeedah. But if anyone is found in the ranks

of Islamic Khilafah doing unlawful takfir intentionally, then it is an isolated issue, and the jam'ah has nothing to do with him, and that he is not considered to be a member of the Islamic State.

2. His second purpose is to drive away the attention of the Ummah from the ridda of the Taliban faction, and he want that the focus of the Ummah revolve around such baseless arguments that legitimizes Taliban's alliance with kuffar.

Now let us refute the fourth argument of Maqdisi that the interaction or diplomatic relation with harbi kuffar is allowed, given that the Prophet also maintained such interaction with kuffar, as he said:

"And the Prophet made alliance with some kuffar and made covenant with some...!!!"

#### **Honorable Muslims!**

The academic responsibility demands that Maqdisi should have definitely explained here that whom the Prophet allied with, for what purpose and against whom. Nevertheless, if he had explained in details about this argument, the validity of it would have been diminished. Therefore, he remained silent in explaining this argument further. But Muslim brothers and sisters should learn the explanation of this argument.

"The Prophet imade such alliance in Madinah with the Jews that they can live there peacefully, and if enemy attacks Madinah, then together they will defend it. He imade this alliance after He imade alliance with Aws and Khazraj for living life under the Islamic politics, unity, and brotherhood." [Al-Bidayah wal-Nihayah 3/276]

It manifests intellect, clear knowledge of Islamic politics, and wisdom of Prophet as He, at first, protected the Muslims from the dangers of internal conflicts so that the grasp of the external enemies within the territory of the Islamic State can be thwarted, as he turned the hundreds of years of enmity between Aws and Khazraj into the bonds of brotherhood and friendship. And the benefits of such alliance with the Jews for Islam and Muslims have been mentioned in the books of Sirah. Now, let Maqdisi prove that the alliance of Taliban with kuffar is similar to that of the Messenger of Allah with the Jews of Madinah. Let us explain this deceptive fatwa of Maqdisi with the following answers:

Firstly, the alliance of the Messenger of Allah with them was against all the kuffar outside Madinah, while such an intention has not be sought by the Taliban in their alliance with kuffar.

Secondly, the purpose of alliance was to defend Islam, Islamic territory, and Muslims living in it, while the interaction of the Taliban with kuffar hardly aimed at defending Islam and Muslims, as they have been compromising with Shari'ah of Allah for pleasing kuffar.

Thirdly, when the terms of this alliance were violated by Jews, the Messenger of Allah did not give them the respite of even a day!!!

On the occasion of Doha agreement of Taliban with America, agreement of betrayal was signed behind the curtain that can never be violated no matter whatever America does. Bagram prison was bombed by America, but it was not considered to be a breach of the agreement, and American drones struck the heart of Kabul, but still it was not considered to be a breach of the agreement. The second type of alliance of Prophet sewas with Banu Khuza'ah. When the treaty of Hudaybiyyah was signed with Quraish, Banu Khuza'ah became allies of the Prophet , although they were mushrikin. When the Quraish violated the Hudaybiyyah treaty by attacking the Banu Khuza'ah, Muslims ultimately ended up conquering Makkah in response to that breach of the treaty. Therefore, if the Prophet # had allied with the

kuffar, it was for a different reason, not for the reason shown by Maqdisi for justifying the submission of Taliban to kuffar and their suspension of jihad and Shari'ah rule. In fact, in Islam, the principles, terms, and conditions of the covenant with the kuffar are well known as Muslims made covenants with kuffar on many occasions, and the details of such covenants are in the books of hadiths and sirah.

Now we ask Maqdisi whether the Taliban have really made a Shar'i covenant with the kuffar or they have been simply misusing the term "covenant" for legitimizing their friendship and interaction with kuffar?!!!

# Revealing falsehood of those who follow the path other than that of the people of the truth and faith

Maqdisi has written regarding the permissibility of current interaction of Taliban with harbi kuffar of world: "So it can be referred to the sirah of the Prophet and academic books of scholars which include the details of the interaction that can be done with kuffar as an individual or a state."

So we say to the Maqdisi that we read the books of

the scholars and of sirah thoroughly, but we could not find permissibility for the kind of relationship and interaction of Taliban with kuffar anywhere, rather what we have found are the cases when Islam and Muslims enjoyed the upper hand and those were for the benefits of Islam and Muslims. Eventually, none will find such evidences in support of Taliban's submission to kuffar in the name of covenant from those books of sirah and righteous scholars until the Day of Resurrection.

This is because maintaining such relationship with harbi kuffar destroys the honor and greatness of Islam.

If such relationship and dealings like that of Taliban with the harbi kuffar were allowed in Islam, then we swear that there would have been no need of differentiating between Islam and kufr, and believer and disbeliever.

In such a condition the implementation of Quran, Shari'ah rulings, and Al-Wala wal- Bara will end, and kufr and Islam will be considered to be the same. However, some righteous scholars said regarding the likes of Maqdisi who misguide the Ummah with erroneous fatwa:

"Among this Ummah, the scholars, who deviate from the correct method, are compared to the Jews, and the worshipers, who deviate from the correct method, are compared to the Christians." [Sharh at-Tahawiyyah 2/801]

Undoubtedly, this is how the reasoning of Maqdisi has been proven in valid.

### An important article on the Prophet's (ﷺ) keeping His armor as mortgage with a Jew

Maqdisi stated in his fifth argument:

"And the Messenger of Allah used to do transaction with kuffar, and even after He died, His armor was with a Jew as mortgage."

We will not go into details regarding who the Khawarij are and what attributes do they have and how far away the mujahidin of the Islamic Khialfah are from these attributes, rather we recommend the readers to read the article, titled "The identity of Khawarij", published by the Al-'Azaim foundation of Khurasan Wilayah.

Now let us mention answers to the fifth argument of Maqdisi one by one:

#### First Answer

Considering oneself as Muslim and doing business or transaction with a kafir is different than considering oneself as Muslim, but having no enmity with kuffar, considering them as friends, and guaranteeing them security and peace; the first act is permissible [in Islam] and the second act is kufr. Our debate is on the second matter.

#### Second Answer

As the Prophet took gran in exchange for armor from a Jew, there are two possibilities regarding Him, which Allamah Ibnul Qayyim (may Allah have mercy on him) mentioned in Ahkam Ahl ad-Dhimmah:

"And regarding the case that the Prophet says gave his armor to a Jew as mortgage, he (that Jew) may have been one of the Jews who came to Madinah and brought foods and goods from the outskirts of Madinah, or from the people of Khyber. There were three groups of Jews in Madinah. The first group was Banu Qainuqa', the second one was Banu an-Nadir, and the third was Banu Quraydah. So, the Prophet fought Banu Quraydah at first and then favored them, and then, He drove out Banu an-Nadir and Banu Qainuqa' to Khyber, and then He skilled all men of Banu Quraydah and expelled every Jew who lived in Madinah. So, this Jew, whom the Messenger of Allah ## had given His armor as mortgage, was either from the Ahl al-'Ahd (people under covenant) and brought food to Madinah or he was from a tribe that was not at war with Muslims, so

he was left with peace." [Ahl ad-Dhimmah 1/392]

## An invitation to the truth and the Shari'ah of Allah

In this chapter, by the grace of Allah the Almighty, we would like to advise the Islamic Ummah based on the khayr (good) of Shariah, so that their opinions should always be focused on the evidence for seeking and understanding the truth. The Ummah of Islam should accept the truth with evidence, even if it is shown by a common Muslim or a person with little knowledge.

#### Beware!

Don't to fall into the fitnah of someone with great knowledge but propagating lies and corrupted arguments, and do not stand with the enemies of the truth, be the sincere followers of it. Fudail Ibn Ayyad (may Allah mercy be on him) gave a golden advice to the Muslims in this regard:

"Follow the path of guidance, and do not be harmed by those who follow this path (i.e. do not forsake the path of the truth seeing the less number of the followers of it), and keep yourself from the path of deviance, and do not be deceived by the excess of numbers of those who were perished by walking on this path." [Al-E'tesam lis-Shatabi 1/136]

#### O Dear Muslim Brothers!

If you ever come across doubts regarding matters of din (religion), or the problems seem to be difficult to you, or you want to find out the path of truth, then measure the weights of the arguments of the opponents and that of those who agree with the matter, read two rakat of prayers, and ask Allah for guidance and be diligent in it, then Allah will never let you fall victim to your outward enemy Satan and will not leave you in vain. Allah vill definitely help you in allying with the people of the truth. It is a promise of Allah the Exalted that He said:

"As for those who struggle in Our cause, We will surely guide them along Our way. And Allah is certainly with the good-doers."

The second advice we have for you is that whenever you realize that you are on the path of falsehood, then immediately turn to the path of truth, and it is one of the attributes of the prophets, righteous, martyrs, and truthful people, and when you find these attributes in yourself, stand firmly on it; This is the attribute and glory of those people whom Allah has praised in His Book.

May Allah grant us the knowledge of the truth and the success which He gave to the righteous followers of the truth. Another advice for Maqdisi and his followers is that if a person attributes himself to Islam and makes a mistake, even if intentionally, he must repent and turn away from it, and such person will be, rather, worthy of praise. On the other hand, if a person can distinguish the truth from falsehood, but yet clings to it out of arrogance, then his end is nothing but regret and loss, both in this world and in the Hereafter.

O Maqdisi, you may defend the Khawarij, extremists, and takfiries, and deviants and continue such refutations or inform Muslims of the evil and fitnah of these deviated factions, because the Khawarij and extremists are the reprehensible sects that no matter how much they are exposed and condemned, it will not be enough. And we advise you return from your state of falling prey to erroneous reasoning and stubbornness in defense of them and repent, and we advise you to reconsider the fatwa you have issued and the belief you have exposed, so that you may choose the clear path of Islam and save yourself from humiliation on the Day of Judgment.

Our last prayer is all praise is due to Allah, the Lord of all creations.